

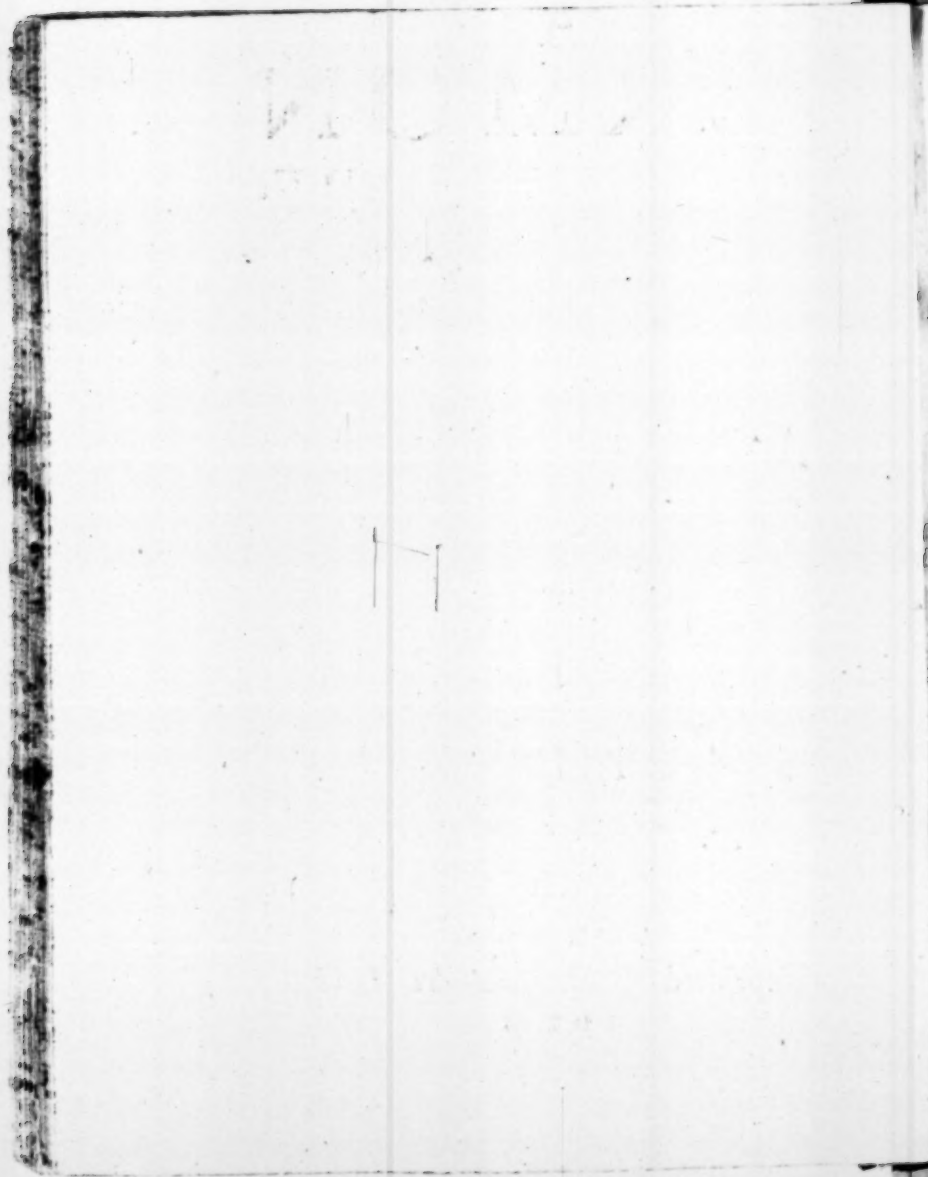
A
SERMON
PREACHED BE.
FORE THE KING
at White-Hall, the third
of December.

By *Robert Skinner* Chaplaine in Ordinary to His MAJESTIE.

Published by His MAJESTIES
command.



L O N D O N,
Imprinted by I. L. for *Andrew Hebb.*
1 6 3 4.





PSAL. 96. VERS. 9.

*O worship the Lord, in the beautie
of Holinesse.*

INTERPRETERS
vary about the occasion
of this Psalme : Some re-
ferring vs to the placing
of the *Arke* of God, in the
citie of *David* ; when with great solem-
nity it was brought from the house of
Obed-Edom : Some resolving it was or-
dered to be sung at the finishing of the
Temple : but others, when the *Temple*
was re-edified after the Captivity. And
the truth is, all three opinions may well
consist, and be true all. For that it was
sung at the placing of the *Arke*, we have
it expressely 1. *Chron.* 16. And (all in-
duce-

ducements according) why might it not serve and be sung, as well in the *Temple*, as before the *Arke* ? and in the second *Temple*, as well as in the first ? which occasioned the *Seventie* to inscribe it as they did, A Song *μετὰ τὴν αἰχμαλωσίαν*, after the Captivity, upon the restauration of the house of God. It matters not whether exposition wee take ; all give equall light to my Text ; shew us what to vnderstand by the *beauty of Holinesse*, even the solemne place of his holy service whom we are to worship ; *O worship the Lord in the beauty of Holinesse.*

In the words at first hearing, foure particulars are observable, I. *An humble, devout, religious act: Adorate, worship* : II. the proper and peculiar object of this Act : *Dominum, the Lord.* III. The speciall place of this worship, recommended unto us by two properties : for first it is an *holy place, in atrio Sancto*, a place of Holinesse ; Then it is a *beautifull place, in decore Sanctitatis, in the beauty of Holinesse.* IIII. We meete
vvith

with a strong perswasion ; an earnest entreaty, 'Thus in this place to worship the Lord : *O worship the Lord, &c.*

We see therefore what we must doe ; we must *worship* : And whom we must worship ; *the Lord* ; And where the Lord will bee worshipped, *in his holy place* : that if either beauty here, or sanctity, or dutie, or the Lord by his presence can winne vpon vs, wee will bee worshippers all ; the powerfull example of a King, the awfull incitement of a Prophet (both in the Text) shall incline our hearts, and bend our knees, and direct our steps, *O worship the Lord, in the beautie of Holinesse.*

What, first; Adorate Dominum: where, afterward : worship the Lord wee must ; So we are commanded ; but we cannot worship him aright, before we rightly conceive what it is to worship : Now take it at large, and to worship truly, is to give honor to another, according to his worth ; *secundum excellentiam* according to some excellent worth : For vvorship is not due to any, but to

that which is vvell worthy and that is of eminent vvorth : To worship one that is no way eminent, nor in any sort above us, is an act of unworthinesse ; nor doe we so much honour him, as dishonour our selves : yee may call it basenesse, or flatterie, or pusillanimitie ; to all which, true worship is a stranger. *Honour and Worship*, in the judgement of *S. Paul*, belong to some certaine persons ; *Honour to whom Honour belongeth*, *Rom. 13.* And who are they ? eminent at least : nay, but the highest Honour is not due, save *poteſtatibus ſupereminentibus*, to those of the highest ranke, that are supereminent.

True, wee are taught by the same Apostle, *In giving honour, to goe one before another* : but wee shall finde it to hold upon this ground, *That in lowliness of minde each esteeme other better than themselves*, *Phil. 2.* Hee must be our better, so wee must esteeme him, (for some grace or other) wee cannot so properly honour him else ; and if not honour him, much lesse adore him : for
adorare

adorare is a great deale more than *honore* : Yee may honour him for his singular gifts whom yee never saw , by a gracious tongue , or some honourable favour ; but to adore, is so farre to honour , as to bow downe before him : As when *David* stooped with his face to the earth, and bowed himselfe before King Saul, 1. Sam. 24. And Nathan the Prophet bowed himselfe before King David, with his face to the ground, 1. King. 1. To adore then, is to honour in the highest degree, that is, with the lowliest expression ; briefly, to acknowledge anothers exaltation, by our owne humiliation.

For, that I be not long in laying a foundation , there is ever implied in *Adoration* a three-fold act : first, an apprehension of some excellencie or other ; for if no kinde of preeminence be apprehended, wee doe not *adorare*, but *adulari*, worship wee know not what ; whereas all true worshippers are readie to say as our Saviour to the woman of Samaria , *We know what we worship*, Ioh. 4. 22. Nor is it sufficient to

apprehend what is excellent, but wee must acknowledge also what wee apprehend ; and our acknowledgement must be serious, and unfained : there will be otherwise, in stead of *Adoration*, plaine *derision*.

Nay, moreover it is not complete worship, without a cleare Demonstration of our subiection : without genuflection, or prostration, or some other inclination or submission of the body. The very word here doth import as much : for the word in Hebrew (so often rendered by *adorare*) properly signifies *incurvari*, to assure us, our adoration is lame and imperfect, unworthy the name, without an outward manifestation : And we may note it in the Wise-men, that tooke so long a journey to worship, and knew the right forme wee may bee sure *προσκύνησαν*, *They fell downe and worshipped*, *Matth. 2.*

11. And let me tell you, this was the manner of old when they came into the Sanctuarie ; *Venite adoremus*, *O come let us worship and fall downe* ; yes, and when

when they went out from the Sanctuarie too; good *Hezekiah* and all his companie, *when they had made an end of offering, bowed themselves and worshipped,* 2. Chron. 29. ver. 29. And now perceiving what it is to worship, let us further consider whom we are to worship; O *worship the Lord, &c.*

Dominum, the Lord, even the Lord that made us, and not we our selves, *το κυειν*, the Lord Paramount, Lord of Lords, and God of Gods, even *Iehovah*, the Lord *Almightie*; And none I hope is so gracelesse, as to sticke at his worship: All will adore their Maker and Redeemer, the Author and preserver of all things. Certainly, none are exempted or quit of his worship: Not the Angels in heaven; of them it is written; *And let all the Angels of God worship him,* Hebr. 1. Not any that are called Gods on earth; they are all commanded to doe their homage, *Worship him all yee Gods,* Psal. 97. Not any Saints above: *They all cast downe their crownes and fall downe and worship him that liveth for ever*
and

and ever, Rev. 4.10. Nor any Saints below: They daily cry out with the Prophet; Exalt the Lord our God and fall downe before his footestoole for the Lord our God is holy, Psal. 99. There can be no question, all are to worship, à vermiculo ad Angelum, from the basest worme to the most glorious Angell; from him that sitteth on the throne, to her that grindeth at the Mill, all come under Adorate Dominum; And know they must, in adoring the Lord, they honour themselves; approaching thereby, and drawing neere unto the Lord; for if to be neere about a gracious King, bee iustly counted a singular grace, what an honor must it needs be, to be joyned to the Lord, 1 Cor. 6. to adhere and cleave to the King of Kings; to goe boldly to the throne of grace, and all this is daily done by adoring: We see then the dutie is generall, All are to worship, the Lord all, and that because he is Lord of all.

A chiefe point will be, for the manner, how: for we may not imagine, when the Prophet enioynes us to worship the
Lord,

Lord, that his meaning is, wee should worship him *ad libitum*, every one his owne way, according to his owne fancie : Indeed wee would have it so ; are strangely taken with our *owne inventions* ; and were wee at a Loose, what a various prodigious worship would be found amongst us ? For the *manner*, one sitting, another standing, a third kneeling, a fourth walking, a fifth leaning : For the *matter* (when their tongues were their owne once) one seditious, a second ridiculous, a third blasphemous ; and yet (if yee beleewe them) all true worshippers, for all that.

No, but *Dominus* the Lord, the very Name puts us in minde how he will be worshipped ; with what preparation, and with what devotion : Doe but remember what a Lord, and then resolve what kinde of vvorship vvill sute him best. If such a Lord as none like him, fit his vvorship should be such, as none the like. As no Lord equall to him, so no vvorship equall to his : No, but as

C

we

we are to praise him, so vve are to vvorship him; both according to his excellent greatnesse, Psal. 150.

All Lords have one sort of vvorship, or other; Sovereaigne Lords *ad terram usque*, downe to the ground. Thus to the King, and thus to the man whom the King will honour, Hest. 6. But when all is done, all is but *bodily* worship, and that too *Civilly* intended, in Civill respects: because indeed, their highest Iurisdiction, *jus vite & necis*, extends no further, is confined to the body: They have power only (saith our Saviour) to kill the body, and after that, have no more, that they can doe, Luk. 12. 4. But the Lord here, hath absolute power over soule and body and all we have, and so we to worship him with all: our soule he inspired, our body hee ordained, our worldly goods vvhat vve have, he gave unto us; and our worship should be answerable: shall I shew you how?

As briefly then as may be;

God is a spirit (saith Saint Iohn) and they that worship him must worship in spirit and

and in truth: Ioh. 4. and looke vve vvell
unto it, there is no deceiving him; for
*He searcheth the heart, and tryeth the spi-
rits*, Ier. 17. He is stiled by *Moses, the god
of all spirits*, and all spirituall wor-
ship is due unto him: So peculiar is
it to the *Creatour* as uncommunica-
ble to any creature. Nor Saints, nor
Angels, nor Principalities, nor Powers
have any Dominion over the soule, to
save or to destroy it, and therefore the
bowings, and bendings of the soule be-
long not to them; Nay but all religious
Divine, devout Adoration of the Spirit
or in the spirit, is entirely to be offered
to the *Father of spirits*. If imparted to
any other, *siue humilitate nimia, siue a-* De C. D. lib.
dulatione pestiferâ (as Saint *Augustine* 10. cap. 4.
speaks) whether by too much humili-
tie, or too much flattery, cleere it is, they
that doe it, rob God of his honour;
vvhich he tels us he vvill not endure: *I
am the Lord, that is my name, and my glory
will I not give to another, neither my praise
to graven Images*, Esai. 42. 8.

And when vve vvorship God vvith

our bodies, is it not also in a singular way? else it is not as it should be; for *Nathan* to bow himselfe before the Lord, and to bow before the King was it all one thinke vve? True, his body vvas the same, and his bowing much alike, but infinite ods in his Adoration: Before the King as the *Lords anointed*, as the *supreme minister* of God for the Common good, In our Churches phrase--*In thee, and for thee, according to thy blessed word and ordinance.* But before the Lord, as the work of his hands (and that by a word of his mouth) in a plenary subjection as well for being, as well being: Before the King, within certaine circumscriptions, of time, and place, and occasion; But before the Lord, *unrestrainedly*, in all places, at all times, upon all occasions: whereby we confesse his illimited power, his eternall essence, his ubiquitary presence; when we worship the Lord without bodies, it ought to bee with a speciall Adoration: *Quoniam si honos idem tribuitur aliis, ipse omnino non colitur,* A good

good rule it is in *Lactantius*, If the same worship be given to any other, God is not worshipped at all; What King will admit of a sharer or co-partner, in his tribute or Homage? and what saith the Prophet? *I am a great King, saith the Lord of Hosts*, Mal. 1. 14. It were sacrilege then to offer him a sharer.

Now for our Temporall estate, *Adorate Dominum* extends and comes up to that also: *Honour the Lord with thy substance*; so vve are commanded, *Pro. 3. 9.* and good reason for it; for *the blessing of the Lord it maketh rich*, *Pro. 10.* And vwithout this blessing, in vaine vvere it to *rise up early, and sit up late, and eate the bread of carefulnesse*. And though the World be unapt to beleeeve it (incredulous ever in vwhat is chargeable) the Lord expecteth vve honour him as vwell vwith our personall estates, as vwith our persons: And how may that bee? By giving to the Lord *in a proper way*; by devoting some part of your plentie and superfluitie to those sacred uses vvhich redound immediately to Gods glory.

The truth is, the Prophet chiefly intends it here; the vvords immediately afore my Text are, *Bring an offering, and come into his Courts*: an Oblation vv as ever of old accounted a part of Adoration; but I forbear: *Bring* and *offer* are no pleasing vvords, I know, though it be to the Lord; Take away, and hold fast, vvithout any thought of restitution, this is the manner of too many, that yet vvould bee thought to deale very *worshipfully* too; to vvorship God as vvell as the best, vvhen they spoyle him of that should maintaine his vvorship. And *will a man rob God?* Mal. 3. Yes, and make the World beleewe they doe it for his honour: but their doome followes, vvithout repentance; *Cursed with a curse*, vers. 9. But I leave them to the mercie of God: And it is high time I left this Point. I have done vvith the Act and the Object, *Worship the Lord*; onely remember, I beseech you, How vve must *worship*, and how the *Lord*; it followes *Where* the Lord vvill be vvorshipped: *O worship the Lord in the beautie of*

of holinesse.

In his holy Courts, in his holy Sanctuarie, in his glorious magnificent Sanctuarie; Thus Interpreters varie: But *Vatablus* joynes with the Chaldee, and our Translation followes both, *In decore sanctitatis*, in the beautie of holinesse: And the Scripture calls the Sanctuarie it selfe, the *beautie of holinesse*, because it was full of beautie and holinesse. So (if yee marke it) the Points are three: The Lord will be worshipped in a certaine place, proper for his worship; And the most proper place, is a sacred place, or a place of Holinesse; And a place of Beautie, as well as Holinesse: *O worship the Lord in the beautie of holinesse.*

And it is well we are directed to a certaine Place: for should the Place be uncertaine, our Service would be as uncertaine as the Place. Time and Place have beene ever of singular moment in Gods Service: Were no *Time* prescribed, it were much to be doubted *When*: and were no *Place* appointed, it were hard

hard to say, *where* we would worship :
 Wee may justly feare it, were no *place*
 assigned, *adore Dominum* would bee
 soone out of Date; For *who* would
 thinke to worship, when hee saw not
where?

We may note it *successively* in all ages
 never any tooke upon them to worship
 the Lord, but the *place* was resolved on.
 Can we imagine, but *Cain* and *Abel* had
 where to bring their sacrifices? And
 they that *called on the name of the Lord*,
 Gen. 4. had a place for their *meetings*, a
meete place. After the flood *Noah* had
 his *Altar* where to adore, Gen. 8. And
 so had *Abraham* his; even *where the Lord*
appeared unto him, Gen. 12. expressly cal-
 led the *place of the Altar*, Gen. 13. *Isaac*
 also erected an *Altar*, and *there* he called
 on the name of the Lord, Gen. 26. And
 when we reade that *Rebeckah* went to
enquire of the Lord; *quò perrexist*? whi-
 ther went shee may wee thinke? even
 to the place of his holy worship; where
 the Lord would answer her, Gen. 25.
 And had not father *Iacob* his *Bethel*, na-
 med

med by himfelfe, *the house of God, and the gate of heaven*, Gen. 28.

When afterward the Children of Israel were upon often remooves in the *wildernesse*, the Lord ordained them a mooveable *Tabernacle*; to which every one resorted that sought the Lord, Exod. 33. 7. and it was therefore called, *The Tabernacle of the Congregation*. But when the Church began to be happy in a settled state, in the dayes of King *David*, his religious heart could no longer endure *the Arke should abide within Curtaines, when he dwelt himfelfe in a house of Cedar*, 2 Sam. 7. And thereupon he vowed a vowe unto the mightie God of *Iacob*, Psal. 132. But *Salomon* built him an house, Act. 7. 47. And now the Lords people come hither all, whether to receive instruction, or expresse devotion; Here they addresse their voves, commence their prayers, present their oblations before the Lord; And this was the manner, till Christ came in the flesh.

D

And

And what? when our *Lord* was incarnate, did he ever disallow of this *lo- call Adoration*? no, but in his infancie it pleased him, to bee *presented in the Temple*. And at twelve yeeres old to dispute *in the Temple*, Luk. 2. And after his baptisme, he daily *taught in the Temple*, and *preached in the Synagogues*. After his ascension where were his Apostles? but *continually in the Temple*, Luk. 24. Or where were the faithfull? but *daily with one accord in the Temple*, Act. 2. 46.

Now when the Temple was demolished by *Titus Vespasian*, not a stone left upon a stone, as our Saviour had foretold, Then *Christian Churches* began to be frequent, which yet were extant afore in *Saint Pauls* time; for see I pray you, what disparitie hee puts betwixt ordinary houses, and the house of God: *What? have yee not houses to eate and to drinke in, or despise yee the Church of God?* 1. Cor. 11. Again, *Let your women keepe silence in the Churches*, and let them aske their husbands at home,

home, 1. Cor. 14. Now let Saint *Ignatius* speak for the next Generation--*πάντες ἐν τό αὐτό*, and, *πάντες ἐν τῷ αὐτῷ τῷ θεῷ*, All to one place, all to the Temple of God, in his undoubted. Epistle to the *Magnesian*. As for succeeding Ages, all testimonies are superfluous; the furious edicts of persecuting Tyrants for rasing and ruining Churches, abundantly shew how *Churches* did abound. And is not this enough, to put to silence those unreasonable men with their sectaries that survive, who in the height of malice and sacrilege, endeavoured presumptuously this last age, to lay desolate and wast, *all the Synagogues of God in the land*? What should the Prophet have said to such a generation? *O worship the Lord*; Where? no matter where: in a Barne, or a Shop, or a Wood: no, but the Prophet hath told us where; and the practise of the Saints make it manifest, that before the Law, under the Law, and under the Gospell, there have beene ever due to the celebration of

Gods worship sequestred places, either *Altars*, or *Tabernacles*, or *Temples*, or *Churches*, or *Chappels*, or the like; that wee are justly directed by the Prophet here, to a *proper place*; Let us now descend to the *properties* of the place; And an *holy* place it is, a place of *Holinesse*; and a *beautifull* place, *the very beautie of Holinesse*, --- O worship, &c.

In *atrio Sancto*, or in *Sanctuario*, In his holy Courts, or in his holy Sanctuary; for who can doubt but the *beautie of Holinesse* must needs bee *holy*? And that apparantly in a double regard: First, because the place of Gods worship was hallowed ever, and set apart to holy uses; for so were Altars afore the Law, and after them the Tabernacle, and after that the Temple; And by the same right Churches, and Chappels at this Day. The *dedication* of the Tabernacle, we have at large set down, *Numb. 7.* The *dedication* of the Temple, *1. Kings 8.* And it stands with all good reason and religion, that houses of God, be

be sequestred now by solemne consecration, as well as heretofore. For wherefore I pray you, did *Salomon* dedicate the Temple? and after him *Ezra* the Priest upon the restauration? And the *Priests* againe under *Judas Maccabeus*, when it had beene polluted? Or wherefore did *Jacob* consecrate a pillar of stone *by powring oyle upon it*; Gen. 28. Did the Lord command him, or *Salomon*, or any of them all? where? it will no where be found. It was rectified reason, and godly wisdom, which directed them by a publique *dedication*, as it were by a publique *declaration*, to manifest to the world the religious conveyance of Sacred places, to Sacred uses; And then it followes, that as *Bethel* of old, and the *Sanctuary*: so likewise our *Bethels* are holy, being solemnly *hallowed* and *devoted* in the name of God, and to the glory of God, as they were.

Holy againe, because our Lord God, most holy, doth inhabite and possesse them, as his proper Mansion, or dwelling

ling House; for did he not take possession, when *the Cloud covered the Tent, and the glory of the Lord filled the Tabernacle?* Exod. 40. 34. What did hee else by that sacred inumbration, but take as it were Liverie and Seisin? And just so it was at the finishing of the Temple: *The glory of the Lord filled the House of the Lord,* 1. Kings 8. And they were thereupon called and counted his dwelling Place for ever after; by *David*, *O thou that dwellest betweene the Cherubins,* Psal. 80. by our Saviour, *Who so shall sweare by the Temple, sweareth by it, and by him that dwelleth therein,* Matth. 23. 21.

And can any Christian doubt, whether hee bee present in our Christian Congregations? where holy *Prayers* are powred forth, his holy *Gospel* preached, his holy *Sacraments* administred, his most holy *Body* and *Blood* comunicated. Is it not deepe infidelitie and heresie, to thinke Christ to bee absent from his *Body* and *Blood*? Most certainly

rainely present he is, though not by his *glorious*, yet in a singular way, by his *gracious* presence. Yee may as well (saith *S. Chrysostome*) shut God out of Heaven, S. Chrys. hom. 36. in 1. Cor. as exclude him hence. For *αὐτός ὁ ὁ Θεός* is; this indeed is Heaven upon Earth; and here *the Tabernacle of God is with men, and God himselfe is with them*, Revel. 21. *Holy* then wee see, because the Lord is there by his *holy presence*.

And now it begins to be open day with us, we may clearly perceive, why the Prophet would have us worship rather in the place of *holiness* than elsewhere: Because the Lord is sure to be found there. And wee are to seeke the Lord, as well *where*, as *while* hee may be found. Where will yee enquire of the Master, but at his House? And *the House of God is the House of Prayer*, Esa. 56. Where shall yee hope to finde the King, so soone as in his Court? So the King of Heaven will be found *ἐν αὐλῇ τῇ ἁγίᾳ*, in his holy Court, above any other place.

True

True, the Lord will be found of his humble devout servants in what place soever; and I would have nothing understood, to the prejudice of private prayer: *For Moses in the Sea, Iob on the Dunghill, Ieremie in the Dungeon, Daniel in the Den, Iona's in the Whale, the Children in the Furnace, S. Peter and Paul in Prison, calling upon God, were heard, as S. Basil noteth. And therefore the Apostle would have men pray every where, lifting up holy hands, 1. Tim.*

2. Yes, every where, with *holy hands*. But are *holy hands* every where? What shall the sinner doe, that is destitute of *holy hands*? What else, but to the Temple with the Publican? There he shall meete with holy hands, in the holy Assembly, and may speed the better, be graciously accepted for their sakes, as *Iob's* friends for his sake, *Iob* 42. In my devotions, let me joyne with the righteous, and then his prayer (I shall hope) will make way for mine: Nay, and how shall my charitie be augmented,

my

my zeale kindled, my faith confirmed, when I heare the whole congregation, *quasi manu facta*, to implore and *send up an army of prayers*, Tertul. for the pardon of my sinnes: For thus it is ever in these sacred meetings; All for every one, and every one for all, that God may be gracious and have mercy upon all; great reason then we should worship there.

And so often as we worship there, would God wee would remember where we are, *that the place whereon we stand is holy ground*: It vvas certainly part of the Prophets meaning, that the very name of *Holineesse* should make us beware of *prophanenesse*. He termes it rather a place of *Holineesse*, than the Tabernacle, or the Temple; to put us in minde of that venerable, grave, religious behaviour, evermore requisite and expected here. For *Holineesse becommeth thy House, O Lord, for ever*, Psal. 93. to put us in minde to looke well to our feete when wee goe to

E

the

the House of God, Eccl. 4. To our *Feete*, not to make that a walking place; and to our *Tongues*, not to make that a talking place; and to our *Eyes*, not to make that a gazing place. And he that *whipt the buyers and sellers out of the Temple*, would he not, thinke we, have silenced our praters in the House of Prayer, and have charged our Church-walkers to leave the Church? *Antiquitie* so understood it, I am sure; ὅτι ἀρροισιπὲν τοὶ πολλοὶ ἐξέτιν ἐν ἐκκλησίᾳ, In the Church unlawfull even to speake but to a neighbor (saith *S. Chrysostome*) and much more unlawfull to contrive & drive a Bargaine there, as if at a Mart or common Market: And how unsufferable then, that the Church should be made a place of rude contentions and uncivill contestations?

But was not *Antiquitie* too precise? No: they knew *Religion* is upheld by nothing more than *Reverence*; that wee can never bee too cleane in the Sanctuarie, nor
too

Hom. 36. in
1. Cor.

too holy in the place of Holinesse, where we are to meete with our Maker, and to worship the Lord most *high*, and most *holy*. Let us passe on now from this *holy* place (as it is holy) and behold it a while as *beautifull*; for *beautifull* it is, as well as holy, even the *beautie* of Holinesse: O worship &c.

Expositors finde themselves at a losse, and therefore strive to make it up as they may, by various expressions. Some say, in *Sanctuario magnifico*, in the stately Sanctuarie: Some, in *magnificentia Sanctitatis*, in the sumptuousnesse or magnificence of Sanctitie: Some, in *splendore Sacrarum*, in the splendour or glory of his holy Place: Some, in *decore Sanctitatis*, in the comelinesse or Beautie of Holinesse. Now put them together, and the Place recommended, is holy, comely, stately, sumptuous, glorious; not more holy, than comely; nor more sacred, than sumptuous: A

most fit Place this to worship the Lord in : *O worship the Lord in the beautie of Holinesse.*

But is not our Prophet mistaken heere ? Or is not this combination made up of inconsistentes ? For, can Holy and Stately, Beautie and Sanctitie, runne in a Line ? Yes, may and ought, as much as may be: and where they part and goe asunder, both abate of their perfection : for as nothing magnifies Greatnesse, more than Godlinesse; so nothing sets off Godlinesse, more than Greatnesse. Poore and godly, are as little esteemed of the many, as poore and wise; and yee know what the Wise man sayes and shewes too, *The poore mans wisdom is despis'd*, Eccl. 9. 16. And on the other side, what is a great ungodly man (without amendment) but like a great unsound Cedar, every day fitter and fitter for the fire ? But where Greatnesse and Goodnesse, Highnesse and Holinesse, Sanctitie and Sublimitie

limitie meet, there Gods worship is in the full, there God is magnified indeed; and wee cannot but hope, the Lord will goe on to magnifie with the full measure of his Blessings.

And wee shall quickly perceive Gods worship to be advanced as well by the dignitie of the place, as the person: And it will not doe amisse, to appeale in this case to common experience; for doe vvee not finde our selves otherwise affected, vwhen vve come into a naked, deformed, ruinous Temple, adorned with nothing but dust and cobwebs, and vwhen vve come into a goodly reverend beautifull Church, wherein we may behold on every side remarkable testimonies of devout Magnificence? Doth not the very Fabricke and fashion, and solemne accommodation beget in our hearts a religious regard, and venerable thoughts?

True, a sort of Christians there are,

so transelementated and refined, as to despise all succours and supplies of this kinde, as matter of distraction, and palpable inducements to superstition: Talke, as if God regarded no longer any other Temples, but the bodies and soules of his Saints. And we cheerefully professe, wee can never too carefully preserve, the inward beautie of these living Temples; for that is the *beautie of Holinesse* indeed; and if any man shall pollute this beautie, or *defile this temple*, *him shall God destroy*, 1. Cor. 3. But how the inward grace of these living Temples, should be thought prejudiciall to the outward grace of the beautie of Holinesse, is I confesse beyond my capacitie.

For whether wee looke backe to the manner of Gods Service under the *Law*, or to the choicest times under the *Gospel*, wee shall soone discover *Beautie and Holinesse* sweetly accorded, till the love of the World
had

had gotten the upper hand of the love of God. For first, what can wee almost imagine, more rich and gorgeous than the *Tabernacle* was : vvherein all the Instruments and Vtensils were of pure Gold, even to the *Snuff-disbes*, Exod. 25. And afterward, the *Temple* what was it else; but very matter of wonder and astonishment ? a glorious Spectacle of admiration to all the World. When the *Queene of Sheba* beheld it, the majesticall beautie and service thereof so filled her heart, *that there was no more spirit in her*, 1. Kings 10. 5. And very memorable it is ; when the foundation of the *later House* was layd, the Fathers and ancient men mourned and wept, because it was like to be lesse glorious than the first, Ezr. 3. 12. Now what might be the reason of this incredible magnificence in the first, or of this religious emulation in the second Temple ? Take the reason from King *Salomon*,
 who

who had studied the point ; *The house which I build is great, for great is our God above all Gods, 2. Chron. 2. 5.* And if -- *quia magnus Deus*, be a good argument, the Lord at this day, is as *great* as ever, and then is this argument as *good* as ever.

And had not (thinke wee) the Founders of Churches in Christendome a speciall Eye to his glorious Majestie, for whose service they were erected ? yes verily : This made *Constantine* the Great, and *Iustinian* the Emperour, and *Charles* the Great, and *Charles* the fourth, to honour the Gospell of Christ with so many state-ly monuments of their pietie all the world over : Saint *Cyrill* describing one of them in Hierusalem, calles it ἀργυρέουσι καὶ χρυσέλλαισι τὴν ἐκκλησίαν, A Church all adorned and embossed with silver and gold. And *Eusebius* reporting of the spacious and beautifull Church at Tyre, which was built anew by the famous *B. P. Paulinus*, sayes,

sayes, the lusture and splendour was
such -- *ὡς θαυμάσιον τοῖς ὁρῶσι περιεχὴν τὸ* Lib. 10.

Θεῶν, as made beholders amazed to
behold it. And generally thus it was,
wheresoever Churches of note were
repaired (which infidels had desola-
ted) they evermore added -- *πολυκρείττω* Euseb. lib. 10.

πανα τὴν ἀγλαίαν, a more exquisite beau-
tie than ever before ; alleadging for
themselves , by way of encourage-
ment, *The glory of the latter house, shall
be greater than that of the former ; Hag.
2. and that of our Prophet , Great is
the Lord , and greatly to bee praised in
the Citie of our God, Psal. 48. 1.*

But yet it must bee granted , this
Christian zeale for the beautie of
Holinesse , was not every where a-
like ; decencie and comelinesse in all
the houses of God, but -- *Magnificen-
tia Sanctitatis*, this state of Holinesse;
Holinesse in state, was not usually
seene , save in Cities and populous
Places , whither huge multitudes re-
sorting , very ample , and capacious

Receipts were requisite, which anon by the bountifull largition of devout Christians, became as sumptuous as capacious: and there was no iniquitie in such inæqualitie; For the beautie of *Holineſſe* doth well admit of *Magis* and *Minus*; worship, and *Holineſſe*, and beautie, like the three Graces, should goe hand in hand; but yet so, as where more worshippers, there more holineſſe, and then more beautie there, as a kinde of *portion* and dowrie of *Holineſſe*.

The Iewes had their *beautie of holineſſe* more conspicuously in the *Tabernacle* and the *Temple*; but Christians more especially in their *Diocessan* and *mother Churches*; even ever since the Gospell and Christian Faith were well settled; And it is strange to reade how the Iewes did excell in *bountie*, for better preserving that eminent *beautie*; For as *Casaubon* and *Cuneus* have faithfully collected, all,
even

even they also of the dispersion, from all parts and quarters sent yeerely Contributions to Hierusalem for the maintenance of the Temple; Because *they delighted in the stones thereof, and had pitie on the dust thereof*, Psal. 102.

P. Con. lib. 2.
cap. 12. & 13.
Ex Ioseph. lib.
16. cap. 10.

And here I cannot but congratulate the present times, wherein the *Beautie of Holinesse* in Citie and Countrey seemes to revive and flourish as never more : It argues Religion hath life in it, and that wee are in love with Religion : And I beseech you give mee leave to condescend a little to particulars, and to magnifie the Lord in the words of Ezra the Priest. *Blessed be the Lord God of our fathers who hath put such a thing as this in the Kings heart, to beautifie the house of the Lord which is in Hierusalem*, Ezra 7. 27. And blessed bee those many Worthies which have strengthened the hands of the workemen, to take away the reproach from *Israel* by removing the *abomination of desolation*. And blessed

be all that encourage the worke by their *cheerefull beneficence*, even to the poore widow, that shall *cast in her two mites*; Let them prosper upon earth, and let their names be recorded in the Booke of Life. And oh how were it to be wished, that they which were at laying the *first stone*, might live to behold the *consummation*. That they, and all the Benefactors, and above all our most *gracious Zerubbabel*, might (when all is finished) worship the Lord, in that *beautie of Holinesse*; Howsoever *this shall bee written for the generations to come, and the people which shall be created shall praise the Lord* for this honourable onset. For what can make a more honourable testimony, or truer evidence, of our unfeined esteeme of Holinesse, of our love to God, of our zeale for his Gospell, than thus to reach out a liberall hand to the *supportation*, and a bountifull hand to the *exornation* of that sacred edifice, where

where from age to age beyond all discovery, Holinesse hath had her habitation? As for *Tatnai*, and *She-therbosnai*, and *Sanballat*, open or clandestine enemies to the beauty of Holinesse, *Fill their faces with shame, that they may seeke thy name, O Lord*; That we, and they, and all that lay claime to true Holinesse, may preferre the *beauty of Holinesse* before all other *beauties*, and with cleane hands, and pure hearts, delight to worship the Lord, in the proper place of his Worship, *the beauty of Holinesse*. I haue done at last with the properties of the place, *Holy*, and *beautifull*; Now follows the Prophets *entreaty* which I shall treat of in very few words, and so conclude; *O worship the Lord in the beauty of Holinesse*.

Take it joyntly together, and it is not more a *Precept* than a *Prayer*; a very emphaticall obsecration, full of holy importunitie, and which argues

in our Princely Prophet an extraordinarie love to the Place and the Service here commended; that his chiefe delight was there: For, *How amiable are thy Tabernacles, O Lord of Hosts, Ps. 84.* And how disconsolate, when hee was driven thence? *Woe is mee. that I am constrained to dwell in Mesek, and to have my habitation among the Tents of Kedar, Ps. 120.* seemes to envie the silly Birds; *The Sparrowes and Swallowes may lay their young even by thine Altars, O Lord of Hosts, my King and my God:* nor so desirous though to be there alone, but there with his people; *I was glad when they said unto me, We will goe into the House of the Lord, Ps. 122.* It joyed him to be seene, *In medio Ecclesie*, in the midst of the Congregation will I prayse thee, *Ps. 22.* Hee would pay his Vowes (in an exemplarie way) *in the presence of all his people, Ps. 116.* And wee cannot otherwise understand him heere; Come children,
 hearken

hearken unto me, doe as yee see mee doe ; *adore* and *adorabo* went together, we may be sure : And a blessed sight it was, to see Religion countenanced ; and the people religious, not more by his Regall *Precepts* and *Edicts*, than his *Presence* and *Practice* ; Now *blessed are the people that be in such a case.*

Looke we then to the practice of King *David*, what he was wont to doe in Gods House , and wee shall soone discerne why hee is so earnest to send us thither. Thither went *David* as well for *resolution* as *devotion* : and his religious attention , was a good part of his adoration there ; *I will hearken what the Lord God will say, Psal. 85. Et queram in Templo ejus,* and I will enquire in his Temple, *Psal. 27.* And he tells us , hee could not be satisfied, *till hee went into the Sanctuary of God, Psal. 73.* For the Sanctuary of old was the set place for satisfaction in doubtfull cases, even

ven from *Moses* to *David*; --*omnis populus qui habebat aliquam questionem*; Exod. 33. All that had ought to say, any doubt to bee resolved, resorted thither for expedition: Prince and People, all without exception.

And now it is a cleere case, it might vvell import him as a *King* to be earnest in this point, that his people vvould goe and receive instruction in publike, in the place appointed, the right place; because Conventicles, and private meetings, under colour of Religion, too often serve unto dangerous practises; Seditious opinions, and turbulent positions have beene ever first *invented* and *vented* in private. There it is, that peremptory pens, and sawcie tongues are thought *consciencious*, because *audacious*, and hee commonly reputed the *best man*, that is the *worst subject*.

Or consider him (if yee please) as a *Prophet*: so I am sure he could not be too earnest for worship in publike:

lique : For the only way this, to preserve Religion and the truth untainted, to have *Holineſſe* duely taught, in the *beautie of Holineſſe*. Your interminglings and adulterate doctrines have beene ſtill begotten in private, and have paſſed by peece-meale from the *Chamber* to the *Chappell*, and ſo to *Church* ; For when or where I pray you, did the envious man ſowe his tares ? it was, *dormientibus hominibus* while men ſlept ; in all likelihood in ſome private meeting about midnight, when the watchmen of *Israel* were aſleepe. Wee may not doubt, but *peace* and *truth* both depend upon it, that we aſſemble to worſhip the Lord, in the proper place of his worſhip.

But *David* (they will ſay) though a *King* and a *Prophet*, was under the *Law*, and is he a fit preſident for profeſſours of the *Gospell* ? Let them appeale then (if they will) from *David*, to the ſonne of *David* our bleſſed *Saviour*. And how ſtood he affected?

G

That

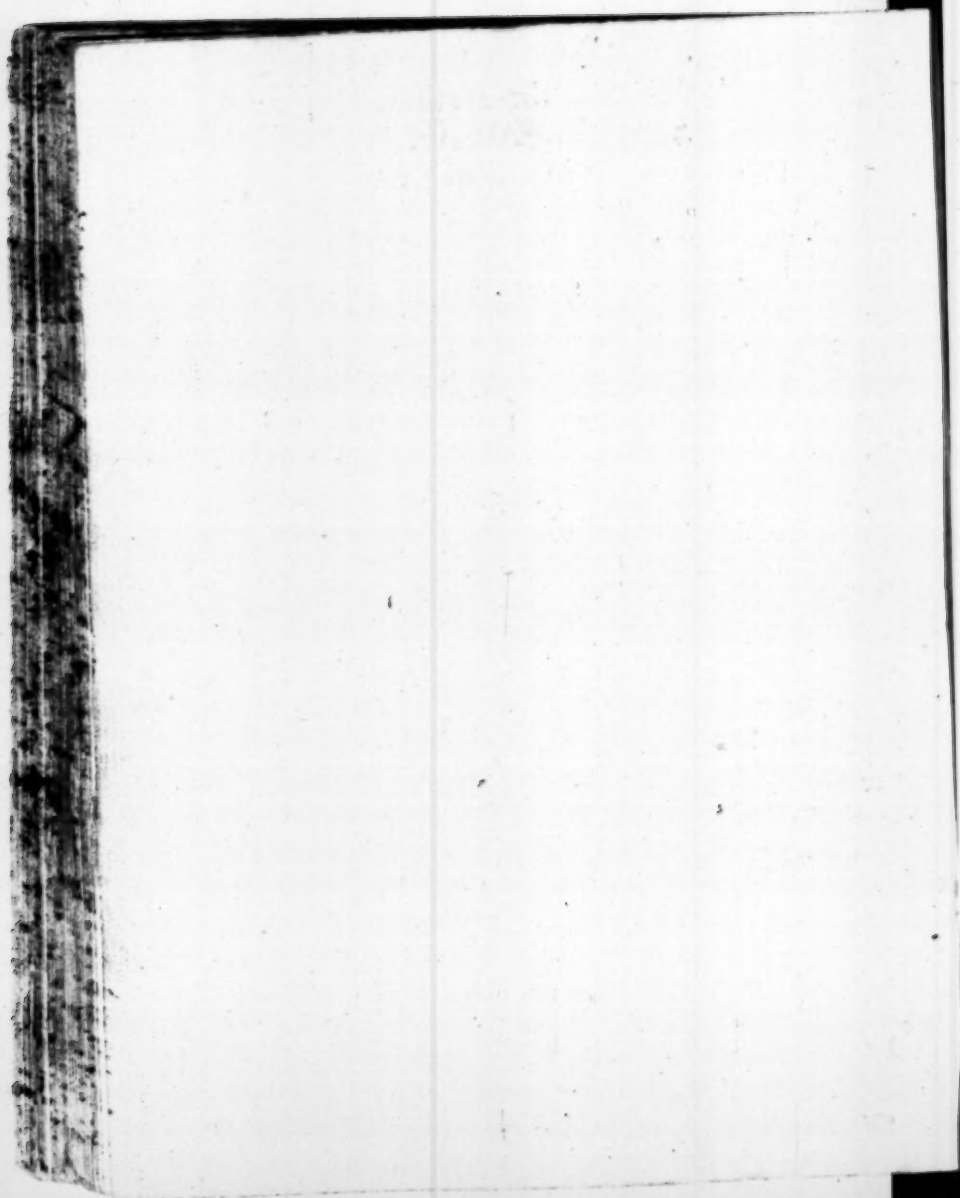
That he was all in all for the *publique*, most manifest it is by the good confession which he made, *Ioh. 18.20. I spake openly to the world, I ever taught in the Synagogue and in the Temple whither the Iewes daily resort, and in secret have I said nothing.* Heare this, you that love to whilper it in a corner; that stand so much for *Privatus aliquis*, a private spirit, or a private brother, in a private place: how directly contrary are you to Christ? you for-omnia Christ for-nihil in occulto, good Christians in the meane while.

For that our Saviour could not away with this *Parlour-preaching*, and these *Chamber-congregations*, plaine it seemes by that charge which he left to his Church, *Matt. 24.26. If they shall say unto you, behold hee is in the desert, goe not forth: behold he is in the secret chambers, beleeve them not.* For I beseech you where hath beene the meeting place of our *Anti-Canonicall Canonists*, and where have they enacted their *Antisynodicall Sanctions*, but, in
deserto,

deserto, or in Cubiculo ? there is therefore no beleeving them. Alas, when they have set up once in private, the great *idoll* of their own *imaginations*, & have consulted their grand *Oracle*, I was saying, at the *Idols table*, they will not sticke to say and decree any thing. No appealing then from *David* to the son of *David* in this case, both are for the publique, for the solemne assembly both, for the Temple and the *holy place*, the *beautie of Holinesse*.

And now, represent we *David* to our thoughts as a *King* or a *Prophet*, we must needs confesse that this entreatie here is to singular good purpose, that it makes very much for *truth*, and *unitie*, and *pietie*. Now the God of peace and truth leade us into all truth, and bring us unto that peace which passeth all understanding; bring us all in mercy from the *beautie of Holinesse* in the kingdome of *Grace*, to the *Holy of Holies* in the kingdome of *Glory*. Amen.

F I N I S.



HI

C 21 X
#18175-80

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION